mewu

515 remnants of butter on their fingers, they rub it into their faces, and it forms a protection against the strong mountain sun.

Ornaments and Weapons

301 Men and women lay much more stress on ornament than on bodily hygiene. The men wear one earring (1), either on the right or the

1. Rockhill 1), Plate 6.

left ear. It is made of silver and is usually set with a large red coral. The tent nomads also /15/ occasionally wear a large, ring-shaped ornament of silver set with corals, above one ear. This is not, however, characteristic of their costume, but belongs to the sedentary Fantzu who live farther south in the region of Labrang. Less frequently the men wear simple silver finger rings as earrings. A rosary is
788
301 usually worn around the neck as a chain. It is made of thick black disks of fragrant wood, or, what is simpler and cheaper, of small wooden beads. Sometimes they also wear their rosary (2) at their

2. Rockhill 1), Plates 35, 36.

belt or on the rope around their hips. The black chain around their necks is called tsä-nga in Tibetan, or su-chu in Chinese. On this chain hangs in front either a round disk resembling a Chinese chess figure or a large round amber or lacquered ball. On their thin rosaries they wear a square or circular silver box containing some kind of sacred relics, mostly pieces of cloth, amulets and often a Buddha picture, usually that of the Dalai-Lama or the Panchan-Lama. (3). The front of this box is always decorated with a coral

3. Rockhill 1), Plate 5.

in the center. The length of the sides or the diameter of this small amulet box can vary a great deal, but averages about 6 to 9 centimeters and 4 to 6 centimeters respectively. It is about 1 to 2 centimeters deep.

411 Apart from these actual ornaments, however, the men set great store by the decoration of their weapons. They always carry their weapons with them when they go any distance from their tents, even in peaceful times. Their weapons consist of a gun, a sword and a dagger. Until recently old-fashioned guns (1) were generally used,

1. Rockhill 1), Plate 23.

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with the customary fork and with a stock that often has a beautiful 411
silver mounting. These old-fashioned guns are still being made in Ho-chou. Within the last four years, however, many comparatively modern guns have been sold to the Fantzu by escaped Chinese soldiers who were racked with hunger. /16/ These modern weapons often still have forks which are chiefly made in Labrang.

Their swords (2) are about one meter long. They are not worn

2. Rockhill, Plate 22.

on a sword belt, but are stuck through the belt or the hip cord in front, so that they rest almost horizontally. The haft and scabbard are usually richly decorated with silver mountings set with corals.

A knife about 30 centimeters long hangs at their side, its handle and sheath consisting of brass or silver.

The women wear large silver ear pendants, richly set with corals 301
and turquoises. Little girls at the age of 7 or 8 get their first ear- 302
rings, mostly of simple brass. Finger rings (3) of silver or copper,

3. Rockhill, Plate 5.

also set with corals and turquoises, are worn on the left hand. Neck rings or necklaces are not worn. Special emphasis is put on hair ornaments. When the young girls get their first hairdo, the side braids are, as we have said, held together by a special ornament. This consists of cloth which the women themselves sew and trim with corals. (4)

4. For a description of women's hairdo compare Rockhill, page 690.

An important tool of the women, which has at the same time 301
developed into an ornament, is an anchor-shaped double hook of 234
brass, known in Tibetan as sao-sou (Chinese: nai-k'o, "milking 413
hook"). (1) It is usually set with a few corals. It is always worn

1. Illustrated in Futterer 6), Vol. I, page 34.

at the belt and is used by the women to hold the pail when milking. Sometimes their belt or hip cord is also ornamented with strips of red cloth and tassels.

Min-shan, and sold to the nomads. (2) These frames are put together

2. Compare Rockhill, page 716 f. Wooden frames are used as pack saddles for yaks and pien-niu. These are also customarily used in China. Cf. Rockhill, Plate 26.

by the nomads among whom there are regular saddlers. The wooden frame is /29/ put on a thick felt pad which serves as a saddle cushion and is covered with gaily patterned pulu cloth. The saddle is slightly upholstered and is covered with leather; often it is decorated with brass mountings. A person who is worried about the health of his horse ties a bundle of gaily colored silk ribbons on its mane. This must be consecrated by a lama.

Each tent has at least one or two dogs. One of them is kept on a chain fastened to a stake, the other is allowed to run loose. In the winter a hole is dug for the chained dog so that he can protect himself from the cold. The dogs get to be about 80 centimeters tall and have a very shaggy coat, especially in winter, of black, yellowish brown or yellowish gray color. They are very alert and bark at the slightest provocation. Often every dog of a camp will bark for hours, especially at night, when they catch the scent of some beast of prey. It is very difficult to approach a tent because of these dogs. One always has to have hands and pockets full of stones to be able to defend oneself against them. One can approach a tent without danger only when its inmates hold back the unleashed dogs. Riders like to carry a stick 60 to 70 centimeters long, to which is fastened a whip of leather about 1 meter long, with an angular iron tip. When they pass or stop at a tent they twirl it about to protect their horse from the dogs. You often see horses with large scars on their hind shanks from dog bites; they are, of course, particularly skittish and often become restless even when they hear a dog bark far off. The dogs are fed tsamba and whey, sometimes also meat scraps. A good watchdog costs about as much as a yak, a less desirable one, as much as a sheep. The dogs are allowed to grow old and die a natural death. A good dog skin which is preferred as a cover for the couch, costs up to $10 or more, sometimes, however, only $2.

/30/ The only useful crop which the tent nomads plant is oats. As we said above, each family sows some oats next to its relatively low lying winter dwelling. The crop is planted in the fifth Chinese month and is cut green in the ninth and tenth. It is used as fodder for the horses in winter, less often also as yak fodder. All the oat

2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16
Sino-Tibet Border AE3

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(Courtesy Nat. Geog. Soc.)

PLATE 157.—A NA-KHI WITH CROSSBOW

A Na-khi from the village of Lu-tien on the Li-ti-p'ing, showing how to use the crossbow.

[p. 298 E]

2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16
Sino-Tibetan Border AE3

They are cruel and savage; they use cross-bows and arrows to hunt wild animals. They plait a head-band of red *t'eng* (rattan, cane) which they wear; their hair is dishevelled. Their clothes are short and of hemp cloth, their trousers are made of red silk. They wear no shoes, the women use the same [as the men].

"The men and women after the age of 10 tattoo their faces with dragons, phœnixes, and flower-decorations. When one sees them they frighten one. The women tie hemp cloth around their waists. They gather *Huang-lien* for their living; they eat hair and drink blood [that is, they are savages]. They love to eat insects and rats."

The *Li-chiang fu chih lüeh* states that "the men tie their hair together into a knot with a string, seven to eight inches high."

The Lu-tzu are great hunters and every child carries a cross-bow, shooting every bird in sight.

The trail from the Si La down to Bahang was constructed by Père André and took over three years to build; each laborer received seven cents silver per day and supplied his own food. Bahang is at an elevation of 8,200 feet on a bluff overlooking Do-yon lung-pa [in Li-su, Tima-lo, and in Lu-tzu, Do-mar-lang], whose stream debouches into the Salween to the south.

From Bahang the trail leads down a narrow ravine with walnut trees, crosses a small stream near its head, and follows the western valley wall which drops vertically to the bottom of the ravine some 800 feet below. The Lu-tzu, like most mountain tribes, are in the habit of setting fire to the dry, grassy hill-sides in the winter, which makes travelling sometimes very dangerous; in 1922, a year before my visit, three Li-su with their sheep were caught by the sweeping fires, and as there was no escape either up or down the valley, the walls being vertical, they were burnt to death. The slopes are usually covered with tall grasses, bracken (*Pteridium aquilinum*) and a few pines.

Descending steeply over a huge land-slide near the bottom of the Do-yon lung-pa where there was once a Lu-tzu village, now buried under the mass of detritus, we come to the hamlet of Me-ra-dam (the Mu-la-tang of Kingdon Ward). The huts composing this Lu-tzu village, like all others, do not cost more to construct than three silver taels each, material and all (PLATE 189).

From Me-ra-dam the trail ascends in steep zigzags through grass and bracken with scattered *Alnus nepalensis* trees, until near the top of the ridge it enters dense forest of large trees loaded with many epiphytes, while the ground is covered by a single species of pinnate fern with separate fruiting fronds, *Plagiogyria glauca*. The forest on the summit ridge is mainly composed of magnolias (*Magnolia rostrata* and *M. nitida*), Sorbus, and Acer, with Arundinaria undergrowth. This spur is the Do-yon lung-pa—Salween divide and is known as A-lo-la-kha, elevation 9,500 feet. From this divide, where Li-su were clearing the forest for a dwelling, the trail leads steeply over a narrow lateral spur into the depts of the Salween valley (PLATE 190); the slopes being covered with grasses, bracken, and pine trees.

Chang-ra village on the Salween. — Descending past a Li-su hamlet we reach the Lu-tzu village of Chang-ra (Cho-la 卓拉) situated on a gentle alluvial slope at an elevation of 5800 feet.

2; Rock K-5 (1934-) 1947 AF16 Southwest China
Sino-Tibetan Border AE3

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291

(Courtesy Nat. Geogr. Soc.)

PLATE 202. — CH'OU KU-TSUNG (TIBETANS) FROM NEAR PEN-TZU-LAN

丑子蘭本古族男人

They wear a single garment and use cross bows, the arrows are stuck into the hair.

[p. 394 B]

2: Rock K45 (1934-) 1947 AF16 Southwest China
Sino-Tibetan Border AE3
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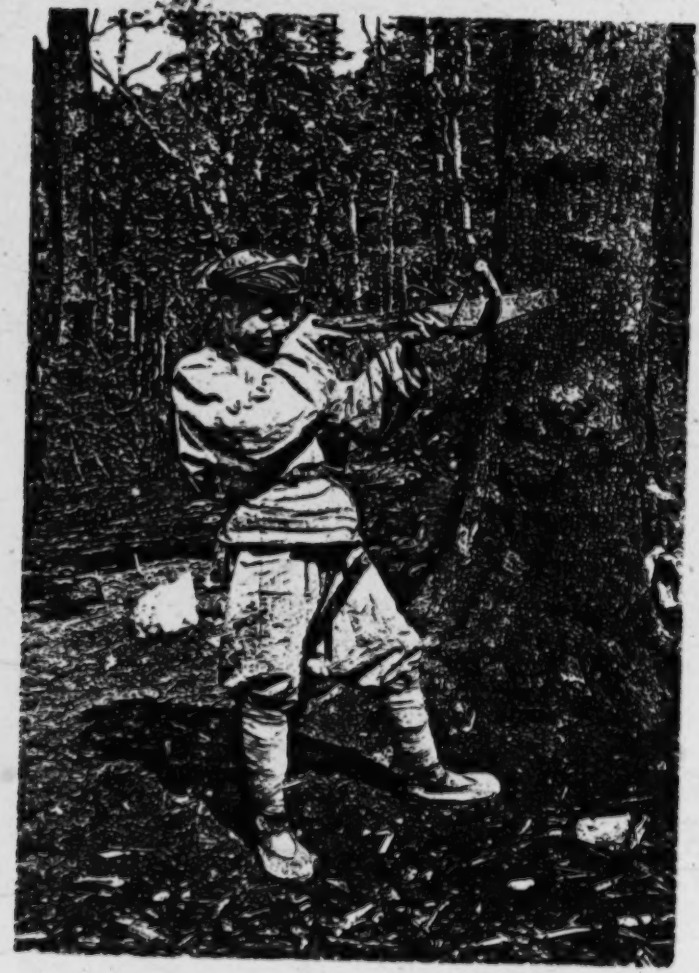

(*Courtesy Nat. Geogr. Soc.*)

PLATE 231. — LI-SU GUARD WITH CROSSBOW ON YO-WA-BU PASS

雀 華 大 關 山 頭 頭 哨 兵

On the summit pass in lovely fir and spruce forest Li-su guards are on the lookout for bandits. They run to Yung-ning to notify the chief should robbers make their appearance. Lo-lo have now settled immediately east of Yo-wa-bu, and thus the pass is practically in the hands of robbers.

[p. 426-G]